1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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Free Translation.

"You said to us, 'Make a drum.' Now let us live well, keep alive also the reindeer, and after our death grant good living to our children."

534 In accordance with the dual character of the drum, as a musical instrument and as a sacred object in the household, it is not exclusively used for ritual purposes. Every member of the family may beat the drum. It is beaten for amusement, for enchantment, for propitiation of the gods, for summoning spirits, and also during family and ceremonial festivals. In every family, however, there is one particular member who becomes especially skilful in the art of beating the drum, and who officiates at all the ceremonies in the series of festivals. Women usually excel in the art of beating the drum (Plate III).

The Koryak drum (ya'yai) is somewhat oval in shape. The specimen represented in Fig. 19, front and back views of which are shown, is a typical

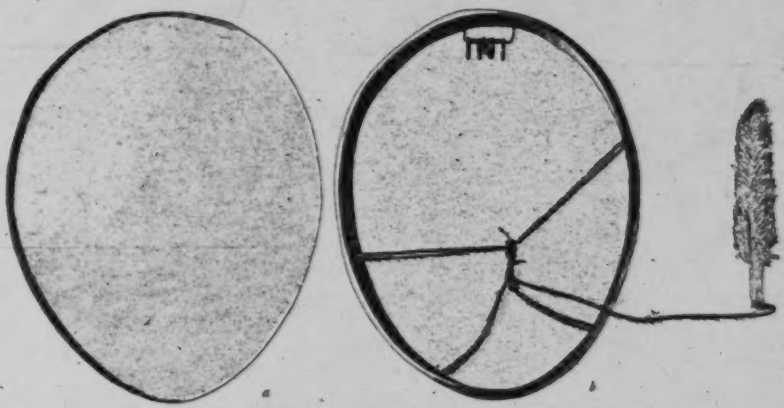

Fig. 19 ($\frac{1}{7}\frac{1}{11}$). Koryak Drum. *a*, Outer Side; *b*, Inner Side and Drum-Stick.

Koryak drum in size and form. Its long diameter is 73 cm.; the width of [287] its rim is 5 cm., and the length of the stick 45 cm. The membrane covers the drum only on one side. It is made of reindeer-hide. The Maritime Koryak [237] sometimes make the drum-head of the skin of a dog or of that of a young spotted seal. The drum-stick is made of a thick strip of whalebone, which is wider at the end that strikes the drum than at the other end, and is covered [283] with skin from a wolf's tail. Inside of the drum, at four points in the rim, near its edge, are tied double cords made of nettle-fibre, which meet at the lower part of the drum and form the handle. These cords are not arranged symmetrically, but all towards one side of the drum. At the top edge of the rim are attached iron rattles. There is no doubt that the custom of attaching

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or larch boards, about half a metre long and 15–20 cm. in width, planed off with an adze. On the reverse side, figures representing human beings and animals, and other ornaments, are carved out with a knife.[1] The small pieces of white and black fur for making up patterns on clothing and rugs are cut on small ornamented boards with a wide notch in the middle, on which are wound the embroidered fur strips for trimming coats.[2]

Fig. 152 represents an ornamented double wooden trinket-box with a connecting hollow bar around which embroidered fur strips are wound. The two small boxes serve for holding needle-cases, thimbles, slittingtool, patterns, and other trifles. The wooden lids are fastened to the outer sides of the boxes with leather strips instead of hinges. They are closed by a sinew-thread which passes from one lid to the other through the hollow bridge connecting the two boxes.

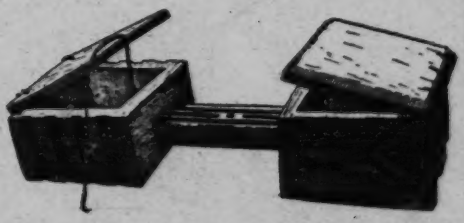

Fig. 152 ($\frac{1}{3}\frac{1}{3}\frac{1}{7}$). Carved Trinket-Box. Length 30.3 cm.

Thread is still made of reindeer-sinew. For sewing-purposes the thin threads of the dorsal sinews are used, while the thick sinews taken from the legs serve to make ropes for netting and for basket-weaving. The sinew is pounded with a stone hammer on a stone table, and combed like flax with a bone comb; then threads or ropes of the desired thickness are twisted out of the thin fibre thus obtained.

Plate XXXVII shows women of the Maritime Koryak sitting sewing and cutting by the dim light of an oil lamp. On the right side a boy is sitting on the log which separates the sleeping-space from the middle of the house; a girl with her sewing, and a woman with a child, are sitting behind the log, on skins, under the raised cover of the sleeping-tent. On the left are seated a girl, and a woman with a cutting-board. Above are hanging clothes, foot-wear, and a fur rug. The sewing of reindeer-skin rugs will be described later on.[3]

Dyes. — The Koryak use a variety of dyes for dyeing skins, animal hair or fur for ornaments, and thread for weaving bags and baskets. For black or dark dyes they employ sea-mud, a decoction of swamp-moss and pounded coal mixed with fish-glue, or a decoction of berries of *Empetrum nigrum* with burned grass of *Elymus mollis*. With the first two is dyed the bark of the willow-herb (*Epilobium angustifolium*), of which bags are woven. Previous to being twisted into thread, this bark is soaked in sea-mud gathered on the coast after high tide, or in a hot decoction of swamp-moss.

[1] See Fig. 194. [2] See Fig. 196, *a*, *b*. [3] See Chapter XI.

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The spinning of the thread for weaving from these plant and sinew fibres has not advanced beyond the method of a cobbler preparing his waxen end. The twisting is done with the palms of the hands,[1] and a long thread is obtained by twisting together separate parts. Fig. 154 represents a wooden reel on which is wound the sinew-thread for weaving. Similar skeins are made of the threads of plant-fibres.

When a Koryak woman comes into possession of imported flax, hemp, or cotton thread or cord, she uses it by mingling it in her work with home-made material, so that stripes of one and the other material alternate. Sometimes it happens that a Koryak woman purchases linen cloth, unravels it, and twists the ravellings into cord for weaving.

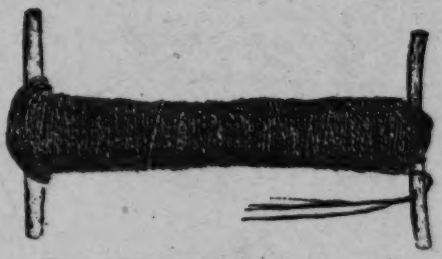
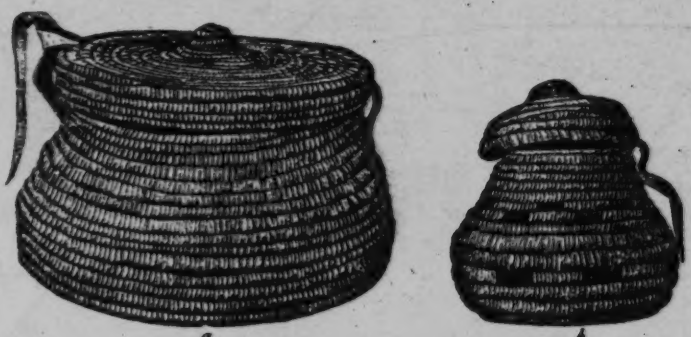


Fig. 154 (1/3). Wooden Reel. Length, 29 cm.

Among the Koryak, as among the Alaskan Eskimo, we find coiled and twined basketry; but in the majority of cases the work of the Koryak is better, and their methods are more varied, than those of the Eskimo.

Fig. 155 represents one of the varieties of coiled baskets. They are



a b

Fig. 155, a (1/7), b (1/7). Coiled Baskets. Height, 13 cm., 8 cm.

children's baskets, made of *Elymus mollis;* but larger-sized baskets of the same shape are used by women for berry-picking. Fig. 156 represents one square inch of Fig. 155, a, enlarged. As may be seen, the work is done

[1] It is interesting to note that an improved method of twisting thread is employed by the Yakut women, who twist with the palm of the right hand on the bare thigh. The origin of this method is explained by the Yakut woman's dress, the lower part of which consists of three pieces, — short trousers, knee-piece, and boots. In working thread, the Yakut woman takes off the knee-piece of the right leg, and, raising her coat, twists on her bare thigh.

11: Kennan--185-186 T-3 (1865) 1870 Koryak-1-2
116, 233, 283, 492 Reindeer

"Snatching hurriedly a few bites of hard bread and bacon by way of breakfast, I donned fur hood and mittens, and crawled out through the low doorway to see how twenty trained deer were to be separated from a herd of four thousand wild ones.

Surrounding the tent in every direction were the deer belonging to the band, some pawing up the snow with their sharp hoofs in search of moss, others clashing their antlers together and barking hoarsely in fight, or chasing one another in a mad gallop over the steppe. Near the [186] tent a dozen men with lassos arranged themselves in two parallel lines, while twenty more, with a thong of seal-skin two or three hundred yards in length, encircled a portion of the great herd, and with shouts and waving lassos began driving it through the narrow gantlet. The deer strove with frightened bounds to escape from the gradually contracting circle, but the seal-skin cord, held at short distances by shouting natives, invariably turned them back, and they streamed in a struggling, leaping throng through the narrow opening between the lines of lassoers. Ever and anon a long cord uncoiled itself in air, and a sliding noose fell over the antlers of some unlucky deer whose slit ears marked him as trained, but whose tremendous leaps and frantic efforts to escape suggested very grave doubts as to the extent of the training. To prevent the interference and knocking together of the deer's antlers when they should be harnessed in couples, one horn was relentlessly chopped off close to the head by a native armed with a heavy sword-like knife, leaving a red ghastly stump from which the blood trickled in little streams over the animal's ears. They were then harnessed to sledges

in couples, by a collar and trace passing between the forelegs; lines were affixed to small sharp studs in the headstall, which pricked the right or left side of the head when the corresponding rein was jerked, and the equipage was ready."